

An Canach Quarterly Newsletter

Clan Henderson Society of the United States and Canada

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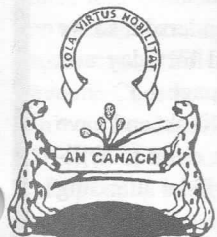
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Smiles for the Past, Present, and Future of Clan Henderson

by Russ Henderson
President and Editor

This particular issue of An Canach is a very exciting one for me. I have been smiling, more than ever before, as I have put this issue together for you.

Special successes have caused my smiles.

First, links to the past have been strengthened and one particular family now owns the Henderson quilt that Rosemary Riley found in an antique shop in West Virginia and wrote about in a letter we published in the last issue of An Canach. She took the time to write about her find, and lo and behold, the maker's second cousin twice removed, Lawrence Shaffer of Oklahoma, a member of our clan, saw Rosemary's letter, contacted her and through her bought the quilt! (See a letter from Rosemary Riley on page 2.)

Another past link was brought to the present through the work of our clan genealogist, Horace Loftin, and an exciting meeting was held in McKinney, Texas in January. You can read about these delighted descendants of Dr. John L. Henderson and wife Mary Emily Martin in Lesa Gwin Russell's article on page 3.

The future of our clan depends on our children and their interest in the clan and things Scottish. Two families have shared photos of their young ones engaged in such activities. Young Seamus George Henderson proudly wears a Henderson kilt that was made for him by his grandmother for his first birthday (Read more on page 2). In our other photo, Colin and Michelle Chatfield, attending



Seamus George Henderson wearing his kilt.

a street fair and possibly future musicians, acquaint themselves with instruments of the past. It is most important that we take time to share our heritage with our young ones and we thank these families for their photos.

And now, a past, present, and future item that causes a smile—Treasurer Christi Heston reports that the IRS have recognized our tax-exempt status. You may now report donations to the Society for your US tax return. The status is retroactive to 8 July 1991. We will provide some guidelines in the next issue. Thanks for your many hours of dedicated service, Christi. (See article on page 3.)



Michelle and Colin Chatfield at a street fair in Indianapolis. Later they tried a fiddle.

Clan Mail

Dear Russ,

A short note to remind our members to present their children with their cultural heritage. I recommend that you help by including Scottish decorations around your house and by suggesting Scottish subjects for reports (both for activities in Scotland and for Scottish descendants in the new world). Learn Scottish and family history together.

Each of us must include our children in the future of the clan by allowing them to participate in activities. One of my friends is an athlete who constructed weights and a caber for his young son to train with, so they could prepare for the Games together. Encourage young ones to dance (country or Highland) or learn the fiddle, harp, or the pipes. Make sure that you take them to Scottish events and stress the importance of the clan.

Deanna Weymuth

An Canach

8500 Wendell Drive
Alexandria, VA 22308-2158
USA

Russell Henderson, *Editor*
Judy Henderson, *Assistant Editor*
Kenneth Henderson, *Art Director and Webmaster*
Mark Henderson, *Printing & Distribution*

Contributing Columnists

L.D. Bass	Virginia Broussard
John W. Henderson	Mack Henderson
Moirra Henderson	Horace Loftin
Rex & Pat Maddox	Frank MacEwen Owen
Lesa Gwin Russell	

An Canach is the Official Newsletter of the Clan Henderson Society. It is published quarterly to provide information about Clan Members, Scottish Culture, Attire, Music, Food, Upcoming Events, and our Genealogy. Published on three continents, it is the expression of life in Clan Henderson as maintained by your contribution of articles, information, and ideas. Please submit your material at anytime.

Our mailing list is maintained by the Clan Secretary and changes should be submitted directly to him.

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Pleasant Hill, CA

Dear Cousin Horace,

I am just writing to tell you that the article you submitted about the quilt worked!! Tuesday PM of January 4th, a Lawrence B. Shaffer Jr. of Duncan OK, called to say Mary Beason, who made the quilt, was his 2nd cousin 2 X removed (2c2r) and he wanted to purchase it! Their common forebear was Alexander Henderson of West Virginia who fought alongside George Washington.

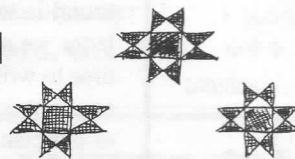
I was both thrilled and nervous on my way to Martinez the next day, hoping the quilt had survived the two feet of mud that had coursed down main street on January 1st and worst of all, that it had not been purchased. My 8 year old son, Tommy, however, was on top of the situation and prayed during family prayer that morning that everything would be all right and that we could get the quilt.

The shop people were so interested about all of this and what do you know!! One of them was a Henderson! I am going to send a copy of the clan magazine to him and have him sign-up. He seemed to know a great deal about his past.

Mr. Shaffer's such a sweet gentleman. I have talked to him twice. I called the antique store the following week to see if they had discovered how the owner of the quilt had obtained it. The owners could not recall. Mr. Shaffer apparently had received the quilt that morning and he was thrilled. The quilt is a beauty.

Another satisfied customer! Thanks Horace,
Love,

Rosemary Riley



Dear Russ,

We, George and Marianne from Merry Point, VA, are proud to announce the arrival of another Henderson, Seamus George. He came 2 January 1996, so he's already been around the bend a few times. The wee lad is Seamus George Henderson, son of Sean George Henderson, son of me, George Henderson, whose parents apparently could not afford a first name for me.

The occasion for his wearing of the kilt was Seamus' first birthday on January 2nd. The seamstress was my lady Mananne Henderson who, by the way, is a bloody Campbell. The sporran was a little piece of road kill fur, but hey, we Scots make use of whatever is available.

The little kilt is a bit long, but the tartan is Henderson, so we hope Seamus will be wearing it on his second birthday and maybe a games or two in between. (Photo is on page 1.)

We're doing well down here on the Northern Neck, and have finally moved into our new house. Since we are close to Williamsburg, we do our major shopping there and will be attending the Games there as well.

Sincerely,

George

Link Discovered by Clan Genealogist Dr. Horace Loftin

Descendants of Dr. John L. Henderson Reunite

by Lesa Gwin Russell

Thanks to the Clan Henderson Society and efforts of Clan Genealogist Horace Loftin, descendants of Dr. John L. Henderson and wife Mary Emily Martin were reunited recently in McKinney, Texas. The Hendersons moved from Giles County, Virginia to Jackson County, Missouri in 1869. Descendants of two of their children, Frankie Denissa and Melville Edgar, met each other for the first time September 27, 1996 in McKinney.

Frankie Henderson, born 4 September 1866 in Giles County, Virginia, married John S. Livesay 16 December 1886 in Jackson County, Missouri. She died in December 1888 one month after giving birth to a son, Frank Livesay. Frank was raised by a step mother as her own child, and it wasn't until adulthood that his daughter, Katheryn Livesay Livengood, learned that her grandmother wasn't her father's birth mother. Katheryn and her daughter Lora began a quest to learn about the Henderson family and were successful in finding genealogical records to document their family back to the parents of Dr. John L. Henderson.

Desiring to find other living descendants of her Henderson family, Katheryn joined the Clan Henderson Society a few years ago and submitted her genealogical information to the Clan Genealogist. It wasn't until 1996, when a great granddaughter of Melville also joined the Clan and submitted her genealogical information, that Katheryn was successful in her search for Henderson family members.

Katheryn and her husband Ralph Livengood met with two of Melville's great granddaughters, Clan member Lesa Russell and her youngest sister Bunny Luttrell. They were able to bring pictures of Frankie and Melville Henderson to compare, and there was a strong family resemblance between the brother and sister. Lesa and Bunny had been fortunate enough to know their great grandfather, as he lived to the age of 93. Melville Edgar Henderson died in Lafayette County, Missouri in 1963. Katheryn was not so fortunate. Except for her father, Lesa and Bunny were the first members of the Henderson family that Katheryn had ever met.



Lesa Russell, Bunny Luttrell, Katheryn and Ralph Livengood gathered for this picture in McKinney, Texas.

Second cousins Katheryn Livengood and Betty Russell, mother of Lesa and Bunny, hope to be able to meet soon when Betty visits another daughter in the Dallas area.

The Livengoods and Russells are now seeking descendants of another sister of Frankie and Melville, Ida Henderson Neer. If anyone has information it would be greatly appreciated.

Clan Treasurer—Tax Return Star

by Russ Henderson

Christi Heston, our Clan Treasurer has completed a major project to have the Internal Revenue Service (IRS) to recognize the Clan Henderson Society of the United States and Canada as an organization exempt from federal income tax under section 501(a) of the Internal Revenue Code because we are an organization described in section 501(c)(3) of the code.

Beginning her quest shortly after being elected treasurer at the Annual General Meeting at Stone Mountain, Christi spent many hours gathering the information required to support

our submission. Often she found our management organization to be a problem since the files generally reside with the officer who deals with them—our incorporation was in North Carolina, meeting minutes and important letters in Florida, Georgia, and Virginia.

Both the Constitution and Bylaws and the incorporation had to be modified slightly and an approval for these actions had to be gathered from the members of the executive board. Nevertheless, all of these hurdles were overcome and on 19 March 1997, the IRS District Direc-

tor in Cincinnati, Ohio, granted us a determination of our status.

What does it mean to you? Basically, any donations (not dues) that you have made to the Clan since 8 July 1991 may be applied to your tax returns for that year. There are some additional benefits for officers which will be discussed in the next issue.

I am not sure that we will be able to thank Christi for her work, although a great increase in donations would show how much you appreciate the results.

Great
Job
Christi



Brief Reflections on the Culdee Church of the Gaelic Peoples

by Frank MacEwen Owen, M.A.

(Clans: MacEwen, Henderson, MacMillan, MacKay, Clanranald, MacDonnell of Glengarry, MacDonald South Isles, Morrison, MacDougall, Colquhoun, MacBean, MacPherson, MacKintosh, Ogilvy, Cameron, Lamont, Dalziel, Skene, Wemyss, Drummond & Farquharson)

Remembering The Ancestors: A Path of Cultural Soul Retrieval

Re-gaining an awareness about our ancestors is, to me, one of the most important journeys we can make as a modern person. In many ways I consider it akin to a 'cultural soul retrieval', to use the words of shamans all over the planet. One of the primary areas of interest that gets sparked in the heart of the re-awakening Celt are the ancestors. Who were they? How did they live? What were their cultural ways? All of these questions, of course, relate to a deeper question many of us ask in the current state of modernity, "Who am I and who are my people?" Some of the greatest healing can occur for people who begin to realize that they descend from a very ancient and tribal context.

When we begin to contemplate the lifeways of the Highland tribes, we naturally come to one of the central orientation points for the Celtic peoples in general: religion. In turning this lens on the Highland way of life of our people we find an extremely interesting phase of cultural growth and cross-fertilization inherent in the era when there was dialogue between the Gaelic Pagan and Gaelic Christian worldviews.

The Pre-Christian Spirit: Irish & Scottish Hebridean Druidry

The pre-Christian Gaelic peoples followed a blend of beliefs and practices which were oriented to three main areas: the natural world (earth-centered spiritual traditions view the land as sacred), the ancestors (most of the old Highland and Irish peoples participated in prac-

tices which actively paid homage to and sought the advice of the ancestor spirits) and, honoring certain dieties—such as Bride (also known as Bridgit). Even today people leave votive offerings in the form of prayer flags or a bit of Drambuie beside a holy well that is associated with a particular Celtic goddess or Celtic Christian saint.

Certain aspects of pre-Christian tradition are inseparable from the Druids, who were essentially the shamans (male and female), medicine people, counselors, herbal doctors and spiritual teachers of the Celts. Other aspects of the old faith, such as the Taghairm rites (ancestor communication) in the Outer Hebrides of Scotland, were held more within the clan itself with the focused guidance of certain seers (taibhsear). Even as late as the 1700's and 1800's the Taghairm rites were performed by certain Highlanders, including Cameron of Lochiel, the clan chieftain of Clan Cameron. More often than not these spiritual practices were performed in the context of tanistry (determining who would be the next clan chief) or for general guidance, but on occasion these spirit calling ceremonies were used for healing; taghairm translates from the Scottish Gaelic as 'echo'.

For more years than Christianity has even been a religious tradition (Christian tradition is around 2000 years old; Gaelic Druidry is at least a 5000 year old tradition, with some speculation by Celtic scholars that its roots go back 8,000 years to northern Spain), the Gaelic peoples practiced a way of life that was aligned with the Otherworld, the spirits of the ancestors, the tutelary

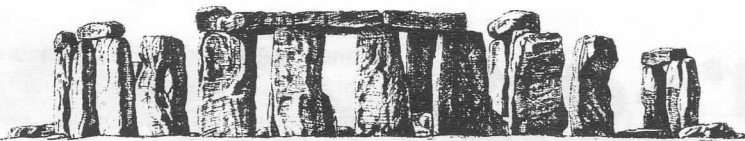
spirits of the clan and the Druidic beliefs. (NOTE: I refer to Gaelic Druidry as a 'tradition' due to the fact that many scholars and contemporary indigenous Gaelic peoples in Scotland, Ireland and even on the Isle of Man would argue that—while Christianity has certainly made a mark on the cultural fabric of the Celtic peoples—that it is simply an overlay on other beliefs, traditions and practices which continue to the present day in an ongoing way).

The Coming Of Columkille: From Druid to Saint

So, one might ask, "How did these earlier traditions come to have a spiritual dialogue with the 'New Faith' of Christianity? Irish and Hebridean oral tradition states that around the year 450 AD a boy named Crimthan (wolf) was born among the O'Neill Clan in Eire—the Royal Ard Righ (High Kings) of northern Ireland. Indeed, this young man—like the MacEwens, MacNeils, MacLachlans and Lamonts after him, descended from the U'Neill Dynasty, including the likes of Nial Noigiallach (Niall of the Nine Hostages), the Druid king who actually kidnapped another young boy named Patricius years before—who would return as the missionary Saint Patrick.

Columkille (also spelled Colum Cille) wasn't a missionary however. Unlike the Roman influenced Patricius before him, this young boy Crimthan was born of noble Irish blood and received direct training from the Druid teachers among the tribe. At one time it is said that he even had consideration for the kingship of the O'Neills but chose a reli-





gious-monastic path instead. His decision for the solitary path of the spiritual pilgrim would have incredible ramifications on the tapestry of Gaelic spiritual life. As time went on Crimthan was given the name Columkille (or Columba) and he began to occupy a unique role in the shaping of the political realities of the region—both in Ireland and in Western Scotland. Indeed, it is clear that he held some sway with the tribes, for in the year 574 AD it is recorded that Columkille inaugurated the new king of the Kingdom of Dalriada, Aedan Gabrain.

Probably the single greatest achievement, second only to the conversion of many of his tribesmen, was the founding of the Celtic Christian monastery on the Isle of Iona, off the coast of Mull. In time the Isle of Iona became the Heart of the Hebrides, and indeed there are several graves of Scottish, Irish and Norwegian-Viking kings, including Angus Og—progenitor of one main line of the Clan MacDonald.

The Greening Power: A Christian-Pagan Weaving

The spirituality of the Gaelic peoples from the time of Columba onward is one where the ancient pre-Christian faith of the rural people and clans, and the incoming 'New Faith' of Christianity interwove to form a unique syncretic faith that can still be seen today in Gaelic peoples in Ireland and Scotland, as well as some in Nova Scotia, the United States, and Australia.

The sacred ground that we find in this dynamic cross-fertilization is a faith that is neither wholly Pagan or Christian, but a bit of both. Here we see the development of a specifically native faith—unique to the Irish and the Scots—that historically was in direct conflict with the Roman church. For instance, Celtic Christianity perceived(s) the earth as a di-

vine expression of God (a belief taken from both the ancient Druidic sources, as well as from the Gospel of John). This, combined with the fact that the early Celtic Christian church did not adhere to celibacy as Roman Catholics priests or align with the Doctrine of Original Sin, caused a great deal of political turmoil for the early Culdee faith. There were also major liturgical disagreements between the Celtic Church and the Roman Church, as to when certain Christian observances should take place, e.g. Easter.

Eventually the Celtic Christian tradition fell to the encroaching Roman forms of the Christian faith, in the same way that many of the early Scots and Pictish tribes (like one branch of the Hendersons) fell to the Roman armies that came through Alba years before Roman Catholic spiritual colonialism, but there is currently a revival and resurgence of interest in both the early Celtic Christian tradition and the even earlier Druid traditions of Scotland and Ireland. People are re-visiting this syncretic expression of Christianity: one where the land is sacred, where the ancestors are honored and where the 'greening power' of the Celtic ways of soul are seen as a necessary antidote to aspects of the modern world.

One of the more recent, post-Roman expressions of the syncretic Pagan-Christian faith of the Highlanders is in the collected works of Scotsman Alexander Carmichael and his Carmina Gadelica. This compendium of prayers, invocations, mantras and sayings illustrate better than any other scholarly work can, that the Celtic peoples are weavers of spiritual truths. Many of these invocations call upon the protection and guidance of both Pagan gods and goddesses and Christian saints and holy personages. A crofter in the glen might pray to Mary or Saint Bridgit but moments later leave a

votive offering to the tutelary spirit of the clan or to pay homage to Scaithach, a pre-Christian goddess.

As America—actually a very young country in the grander scheme of things—grapples with an almost adolescent tendency toward dualism (black and white thinking) in the arguments about freedom of religion, Christian conservatism vs. liberalism, etc., we would do well to reclaim some of the flexibility of our ancestors who saw all of the world as divine and beautiful—whether through a Pagan, Christian or a Culdee spiritual eye.

Explore Celtic Christianity further on the World Wide Web:

http://www.shsu.edu/~lib_maa/celt_christ.html

Explore Scottish and Irish culture on the World Wide Web:

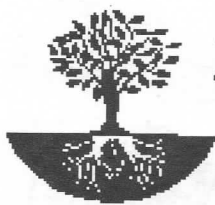
<http://surf.almac.co.uk/dalriada/index.html>

Explore the Taghairm Circle Foundation on the World Wide Web:

<http://www.angelfire.com/co/TaghairmDruidCircle/index.html>

Frank MacEwen Owen, M.A., a descendant of over twenty Scottish clans and five Irish families, including the Hendersons of Glencoe, is a contemporary Celtic teacher, writer and philosopher. Frank is an ecopsychologist, a contributing writer to the Dalriada Celtic Heritage Trust and teaches workshops on Celtic traditions. His current research is predominantly about the Clans of Dalriada, along with studies into the pre-Christian shamanic practices of the Scottish clans of the Outer Hebrides. He is the founder of the Taghairm Circle Foundation. taghairm@netone.com





Henderson ROOTS & TWIGS

by Dr. Horace Loftin, FSA Scot

Dear Cousins,

As I write this, I'm away from the clan computer, down among my "tropic breezes and swaying palms" in Panama. So, the queries and genealogies you've been sending in so nicely are stacking up on my desk. I promise you I'll get right to work on them as soon as I get back home in mid-March.

Meanwhile, this may be a good time to talk about some other aspects of clan membership, beyond the search for "missing Hendersons".

I did the basic research on my Onslow County, NC, Hendersons several years before I knew the name Henderson is Scottish. (I blush to admit I thought it English—Sassenach!) Then I attended one of those big shows the Brits send over each year - military band and highland pipes and drums. My genes resonated to the pipes! I was enchanted. So I decided to take in that strange event I'd heard about—the Grandfather Mountain Highland Games, where I heard, there would be bagpipes.

If you'd have asked me then how many people in the US played bagpipes, I might have ventured "maybe two dozen?" How many redblooded American men had kilts, 20 or 30? How many girls danced Highland flings, "six". How many played the Scottish fiddle or harp, "none?" so you will foresee my surprise when I found myself surrounded by hundreds of kilted men, ears filled with the skirling of pipes in every direction. What I found was an event at which absolutely no frown or furrowed brow could be seen. Most important, there I found a brave handful of brawn men who wore what they said was a Henderson kilt and who stood around a Henderson tartan flag. There was Toby, Claude, David, George, Douglas - I think that

was the lot - and they asked me to join them to swell the ranks of Hendersons in the Tartan Parade.

Thus began, for me, an association that has been as fun-filled, stimulating and rewarding as anything I've ever undertaken - as association with good folks of my name, joined in genuine kinship and sharing a common bond of Scottish heritage and pioneer forefathers in the New World.

We small group of stalwarts formed Clan Henderson as a genuine clan of all Hendersons (McKendricks, Hendries, etc.) under the legitimate Chief of the Name and Arms of Henderson, John William Philp Henderson of Fordell, in 1988. There may have been 16 of us then, but today we have enrolled nearly 1700 member families into the ranks, and more folks keep joining. Some non-Hendersons even join as "Henderson by affection."

What is the secret of Henderson success, the fastest growing of all the small clans? Well, though I'm not the one who should say it, genealogy has a lot to do with it. Many new members are first attracted to the clan because of our genealogical data base and services. But, the real reason for our success in inscribing new members and retaining their support is, simply, being part of this great assemblage of Henderson kith and kin! Clearly, when we know each other, we love each other. We're fun to be with. There's no end to the hugs (for the lasses) and back-patting and hand-shaking (for the lads), all attended with broad grins. We even talk genealogy. There is no stranger under the Henderson tent.

What I am saying is, to get the essence of being a Henderson and a clansman, you should learn what it's like to be with your kinsmen in a Henderson tent at a highland games

and it's easy to do. The clan now is a big presence at every major and many smaller highland games all over the US and Canada. You really should make a point to take in at least one "games" - and I guarantee you it won't be your last.

Where are there highland games and Henderson tents in your area? Well, there is a partial list in the back of every issue of *An Canach*. Better still, phone or write your Regional Commissioner, who will know what's coming off and whom to contact. Though not necessary, it's always a good thing to let the Henderson Convenor of a games know you're coming - (He may have a wee job for you). Come prepared to spend a lot of time at the Henderson tent - it's your home at the games. Bring a bit of lunch, perhaps, to eat or to share at the noon-hour Henderson spread. Come prepared to meet some of the finest folks you'll ever know and come to love - your clansmen, the Hendersons.

See you at the Games?

Yours aye,

Horace

The Alexandria Scottish Heritage Fair
presents a benefit concert

An Evening of Scottish Fiddle Music

7:30 p.m. 25 April 1997

featuring

Bonnie Rideout

Three-time US National Fiddling
Champion
and

Al Petteway

Whammie Award Winning Guitarist

The Lyceum

201 S. Washington Street

Alexandria, Virginia

Tickets \$10.00

Available at the Door
and at

The Scottish Merchant

215 King Street

Alexandria, Virginia

(703) 739-2302

An Canach ♦ Spring 1997



Thomas Sinclair Thyne Henderson was born on January 19, 1911 to Thomas and Helen Scott Thyne Henderson in Hawick, Scotland. He died in Wollerton, Shropshire on 16 September 1996. He is survived by his wife, Liz, of Worthen, Shropshire and by a son, Michael Magnus Thyne Henderson, of Lawrence, Kansas.

Mrs. JoAnn Wood, 71, of Charlotte died March 13, 1997. Surviving are her husband of 52 years, Dr. Hobart Wood, and children, Dorothy Griffith of Gastonia, NC, Kathy Hoover of Charlotte, Steve Wood of Matthews, NC, Mike Wood of Atlanta, GA, Tom Wood of Charlotte and Windy Roper of Atlanta, GA; 13 grandchildren; and two great-grandchildren.

Chieftain Claude has informed us that his cousin and Clan member,

Charlotte Ann Jane West died Sunday, 16 February, at her home in Copperas Cove, Texas. Charlotte is survived by her husband, Richard M. "Dick" West, three sons Richard, Jr. of Kempner, TX; Douglas of Copperas Cove, TX; Robert D. of Wharton, TX.; two daughters, Janice Casario of Mesquite, TX.; and Rosalind Fischer of Copperas Cove, TX.; and 11 grandchildren. Charlotte is also survived by a large number of cousins (50+) that belong to the Clan Henderson Society.

WE'RE STILL LOOKING!

by Rex Maddox
Head of the Bodyguard

We've had the pleasure of speaking with quite a few Clan members this past year who have expressed a real interest in the Clan Henderson Bodyguard. The only problem is that we haven't heard a single word from any of the interviewees since our conversation at whatever Games. Unfortunately, we also did not plan ahead and get names and addresses from those individuals. Consequently, we are still looking for a few good clan members to join the Bodyguard. There are many Regions and States need-

ing people to assume the responsibility of leadership - can't we hear from you?

You may ask—what does the bodyguard do? We definitely are not a paramilitary group—just clan members who are willing to help the local convenor with the chores of setting up and running the Clan tent at Games and Festivals. We also help out by assuming the responsibility for forming up the Clan for our famous "walkabouts" and also the Parade of Tartans which are usually held at all Games.

We do require any member of the Bodyguard to have a kilt of one of the approved Clan tartans but other items of wear are personal choice, within normal tolerances. Clan Bodyguard Leaders are given sashes (red for Region and blue for State) as badges of office and for recognition by other Clan members.

You are needed to help us and we want to talk to you—please contact your local Convenor, Regional Commissioner, any Bodyguard Leader, or Rex Maddox for further information.

Clan Henderson Geographic Trivia

by Stephen Clif Brown

The ten largest cities in the United States (1994 estimated population) bearing a Clan Henderson name:

1. Henderson, Nevada
10,997
2. Hendersonville, Tennessee
36,625
3. Henderson, Kentucky
26,862
4. McHenry, Illinois
18,019
5. Henderson, North Carolina
16,036
6. Henderson, Texas
11,756
7. Hendersonville, North Carolina
8,389

8. Henderson, Tennessee
4,972
9. Henderson, Louisiana
1,915
10. South Henderson, North Carolina
1,374

The ten highest mountains in the United States (elevation in feet above mean sea level) bearing a Clan Henderson name:

1. Henderson Peak, Wyoming
13,115
2. Kendrick Peak, Arizona
14,418

3. Kendrick Peak, California
10,390
4. Henderson Mountain, Montana
10,340
5. Henderson Hill, Utah
8,722
6. Henderson Peak, Idaho
8,312
7. Henderson Point, Utah
8,273
8. Henderson Summit, Nevada
7,156
9. Henderson Mountain, Montana
7,112
10. Mount Henderson, Washington
6,003

Scots Presbyterians in the Piedmont of North Carolina

by Mack Henderson III

L.D. Bass has written several articles for An Canach concerning the Hendersons of Mecklenburg County, North Carolina. Now another author takes the opportunity to introduce those Scots who settled Mecklenburg and the surrounding area, staunch defenders of their faith and liberties, and among whom we find so many of our Henderson ancestors.

The Scots settlers thought to gain favor with King George III by naming their new county seat Charlotte, in honor of his wife and the county, Mecklenburg, after that region in Germany from which she came. It was a futile gesture as rebellion was constantly brewing throughout the area.

In the 1740s, Scots Presbyterians from Pennsylvania and Maryland began to settle in the southern Piedmont of North Carolina in what was then the western regions of Anson County. By 1762, they had established seven churches in and around the area which would become Mecklenburg. Soon the southern Piedmont of North Carolina from Salisbury through South Carolina to Spartanburg came to be settled by Scots Presbyterians.

Governor Dobbs, in a letter to the Board of Trade in London, in August of 1755, described the people who had settled on his lands adjacent to Rocky River:

"...There are at present 75 families on my Lands I viewed betwixt 30 and 40 of them, and except two there was not less than 5 or 6 to 10 children in each family, each going barefooted in their shifts in warm weather, no woman wearing more than a shift and one thin petticoat; they are a colony from Ireland removed from Pennsylvania, of what we call Scotch-Irish Presbyterians who with others in the neighboring Tracts had settled together in order to have a teacher of their own opinion and choice..."¹

The Scotch-Irish Presbyterians, though poor, were not idle. They soon began the work of government. J.B. Alexander, in his *History of Mecklenburg County*, published in 1902, states that:

"In the year 1762, the county of Mecklenburg was set off from Anson, and took its name in honor of the reigning house of Hanover; and the county seat, in the bounds of Sugar Creek congregation, and about three miles from the church,

was called Charlotte, in honor of the Princess Charlotte of Mecklenburg. There were seven congregations in a short time, in Mecklenburg, except a part of Centre, which lay in Rowan - now Iredell - and in their extensive bounds comprehend almost the entire county, viz.: Steel Creek, Providence, Hopewell, Centre, Rocky River, Poplar Tent, and Sugar Creek. From these came the delegates that formed the celebrated convention that met in Charlotte on the 20th of May, 1775."

The Scots settlers thought to gain favor with King George III by naming their new county seat Charlotte, in honor of his wife and the county, Mecklenburg, after that region in Germany from which she came. It was a futile gesture as rebellion was constantly brewing throughout the area.

The issues leading up to the convention of the 20th of May, 1775, and which caused Lord Cornwallis to declare Charlotte "that hotbed of rebellion, that hornets nest" were the same that the Presbyterians had known in Scotland and Northern Ireland; land, taxes and religion. In 1737, the land they had settled on had been granted by King George II to a London merchant, Henry McCulloh, and his associates, John Selwyn and Arthur Dobbs of Ireland, future governor of the colony. The grant specified that McCulloh and his associates would pay four shillings per hundred acres as Quit Rents and that they would locate 6,000 settlers on the land.

By 1760, the association had failed to attract enough settlers to fulfill the terms of the grant. However, it was found that the

association's lands had been settled by Scots and Scotch Irish who had immigrated and settled on their own. The colonial government then tried to collect taxes from the Scots to fulfill the requirements of the grants. But since the Scots had moved into the region on their own, onto what was vacant land, and with no help from either the association or the Crown, they saw little reason to pay any taxes.

At the time, the government in North Carolina was situated near the Coast in New Bern and in South Carolina at Charleston. The Scots found themselves to be in a region far from the seat of government, but not, however its eye or attentions. The Scots had little respect for Colonial authority or it for them as can be read in the following two paragraphs from a communication from H.E. McCulloh, son of Henry McCulloh, to Governor Dobbs on October 8, 1762:

"...And these Informants further say, that though the Settlers on Sugar and Reedy Creeks live in the part of...in this provence, no officer or Justice from either Province dare meddle with them, their number rendering them formidable, there being near 150 of their families settled together, in General, and indeed almost all together people of desperate fortune, and without any property or possession but that of the said patentees lands which they hold by force; who unite together to repel what they call an injury offered any one of them..."

"Sometime ago upon Complaint being made to the county court of Anson by Townsend Robertson the then High Sheriff of that County, that

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he had been abused and Insulted by some of these settlers on Sugar and Reedy Creeks, in the Execution of the Duty of his office Orders were given to him to raise the posse Comitatus to apprehend them of which they having notice collected themselves together and upon his and his Associates endeavoring to execute such orders and their beginning to behave in a riotous manner the said Sheriff in the Kings Name commanded the peace upon which they damned the King and his peace, and beat and wounded several of those whom the Sheriff had called to his Assistance. . .”²

The Reverend Charles Woodmason, who served as an Anglican clergyman in South Carolina from 1752 until 1773 wrote in 1765 the following concerning the Presbyterians in North Carolina:

“...When the Church of England was established in Carolina, the Presbyterians made Great Struggles: but finding themselves too weak, they determined to effect that by Cunning (the Principles they work by, for they are all Moles) which Strength could not effect. Wherefore, as Parish Churches were built only along the Sea Coast, they built a Sett of Meeting Houses quite back behind in the Interior Parts. . .If they could not suppress, they would cramp the Progress of the Liturgy and Church Establish’d. And accordingly did, erect Meeting Houses as before said...”³

As the conflict between the Colonial government and the landowners on the one hand continued with the Scotch-Irish Presbyterian settlers on the other, Governor Dobbs began to believe that a missionary from the Church of England would have a quieting effect upon the Presbyterians of Mecklenburg. On 29 March, 1764, Governor Dobbs sent this appeal for help to the Secretary of the Anglican Society for Propagating the Gospel in London:

“I recommend it to the Society to fix a missionary or schoolmaster who might be also established for Mecklenburg county, who are mostly now Presbyterians or other foreign Sectaries which may be of

great use in those back western frontier settlements...”⁴

The Society’s response came in 1766 with the arrival of the Reverend Andrew Morton. However, the Governor’s plans soon began to unravel. In a letter to the Secretary of the Society, Mr. Morton, in Northhampton, North Carolina, on 25 August, 1766, described his experiences:

“Reverend Doctor.

I wrote to you in June last, informing you of my Journey to my new Mission in Mecklenburg County — From Newbern I pursued my Journey to Cape Fear where I received such Intelligence as discouraged me from proceeding further — There I was informed that the Inhabitants of Mecklenburg are entire dissenters of the most rigid kind — That they had a solemn league and covenant teacher settled among them That they were in general greatly averse to the Church of England — and that they looked upon a law lately enacted in this province for the better establishment of the Church as oppressive as the Stamp Act and were determined to prevent its taking place there, by opposing the settlement of any minister of the Church of England that might be sent amongst them. . . In short it was very evident that in Mecklenburg County I could be of little use to the honorable Society and I thought it but prudent to decline embroiling myself with an infatuated people to no purpose and trusting that the Venerable Society, upon a just representation of the matter would not be dissatisfied with my conduct...”⁵

The Presbyterians had every right to be disorderly. The above mentioned “law lately enacted” was actually a tax to be imposed upon each family in the region to support an Anglican clergyman, Mr. Morton, and to establish an Anglican academy: the hope being to convert the unruly Scots Presbyterians to the Church of England.

The “covenant teacher settled among them” was a Reverend Alexander Craighead. From the Mr. Morton’s letter, we see that the fame of Alexander Craighead and the

loyal support his congregation was giving him were known down across the colony of North Carolina to the mouth of the Cape Fear River. However, Mr. Morton’s journey might not have ended at the Cape Fear had he known that the Reverend Craighead had died in March of 1766.

Alexander Craighead had been preaching a sermon of sedition for some time prior to his arrival in Mecklenburg County. N.R. McCahey in *A History of Sugaw Creek Presbyterian Church* states that:

“On November 11, 1743, Craighead gathered all the members of the Covenanter societies together at Middle Octorara in Lancaster County, Pennsylvania, and with drawn swords they renewed the National and Solemn League covenants as their spiritual forebears had done. As a part of the ceremony they adopted, along with many others, this paragraph:”

“9thly. We do likewise enter our Testimony against George the I [or] his having any legal Right to rule over this Realm, because he being an outlandish Lutheran: likewise against George the II. for their being sworn Prelaticks, the Head of Malignants, and Protector of Sectarian Hereticks, and Electory Princes of Brunswick, in chusing of new Emperers, which is their giving their Power to the Beast; and their confederacy with Popish Princes, directly contrary to the second Commandment; and for their want of Spiritual and National Qualifications, as is above Said; and for their being established Head of the Church by the Laws of England...”

Charles A. Hanna, in *The Scotch-Irish* says of Craighead: ‘Mr. Craighead was the foremost American of his day in advocating those principles of civil liberty under a republican form of government, to confirm which the Revolutionary War was fought.’”

Hanna continues:

“In Carolina (Alexander Craighead) found a people remote from the seat of authority, among whom the intolerant laws of the English

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colonies were a dead letter. Here, he was so far divided from other congregations that there could be no collision with him on account of his system of faith or practice; and his own congregation was so far united in its general views of religion and citizenship, that he was the teacher of the whole population. Here he poured forth his principles of civil and religious government, undisturbed by the jealousy of those in authority, who were too remote to be aware of his doings, or too careless to be interested in the poor and distant emigrants on the Catawba. Accordingly, Alexander Craighead had the opportunity of forming the civil and religious principles, in no measured degree, of a race of men that feared neither the labor and hardship of the pioneer's life, nor the dangers of a frontier which was the scene of frequent bloody attacks by the savages. It was a race that had sought and found freedom and prosperity in the wilderness. Under the teachings of Craighead, it is not strange that these people should be among the first to conceive the idea of Independence, to announce it to the world in their convention held in May, 1775, and with their fortunes and lives to sustain that idea through the trying scenes of the Revolution."

J.B. Alexander in the *History of Mecklenburg County*, has this to say of Mr. Craighead and his followers:

"Mr. Craighead was the main leader in building the seven first churches in this county. They were all established about 1762, but it is more than probable that they had stands in groves, for three or five years earlier. Over twenty of the members of the Convention of Charlotte, who on May 20, 1775, produced the Mecklenburg Declaration of Independence, were connected with the seven Presbyterian Churches of the county. . . . Such were the men who, when informed of the troubles 'to the eastward,' rallied to the cry: 'The cause of Boston is the cause of all.'"

However, as late as 1769-71, the Scots continued to use peaceful and lawful means to remedy their griev-

ances. They persisted to work within the Colonial government as can be seen by the following petition:

"To his Excellency William Tryon, Esquire, Captain General Governor and Commander in Chief in and over the Province

The Petition and Address of the Inhabitants of McLenberg County of the Presbyterian Denomination humbly Sheweth

That we claim it as our incontestable Right to petition the legislature of this Province for redress of Grievances We therefore beg leave freely to represent ours trusting to your Laws and our Rights and Privileges and prevent all infractions of the same. We would inform you that there are about One Thousand Freemen of us, who hold to the established Church of Scotland, able to bear arms within the County of McLenberg. We declare ourselves faithful and loyal subjects firmly attached to his present Majesty and the government ready to defend his Majestys Dominions from hostile Invasions. We declare ourselves zealous to support Government and uphold the Courts of Justice that the Law may have its free course and Operation: And we appeal to his Excellency, the Governor how ready and cheerful we were to support government in time of insurrection.

We would by no means cast reflection on our sister church of England: No let them worship God according to their consciences without molestation from us. We ask on our part that we may worship God according to our Consciencs without molestation from them.

We now support two settled Presbyterian ministers in this parish. We feel it a grievance that the present law make us liable to still further burdened to support an episcopal Clergyman, especially as not one twentieth Part of the Inhabitants are of that profession. We think that if there were an episcopal clergy in his Parish his labors would be repetitious.

We feel ourselves highly agrieved by the exhorbant Powers of the vestry to tax us with the enormous sum of ten shillings each taxable, which is

more than double the Charge of Government and that for Purposes, to which we ought by no means by compulsion.

We therefore think that under the present Law, the very Begin of a Vestry in this Parish will work a great grievance.

We further think that the Countys of McLenberg, Rowan and Tryon be wholly relieved from the Grevances of the Marriage and Vestry Acts it would greatly encourage the Settlements of the Frontiers, and make them a Stronger Barrier to the Interior Parts of the Province against a Savage Enemy.

We think it a grievance that this act inforces heavy Penalties on our Clergy for marrying after publication of the banns by those made in their own Religious Assemblies where the Parties are best known.

We declare that the Marriage Act obstruct the natural and unalienable Rights of Marriage and tends to introduce Immorality.

We believe it subjects many to several Inconveniences one whereof is going into South Carolina to have the Ceremony performed.

We pray that the preamble of this act may be defined, and that our Minister and Ministers may be from the penalties thereof, they respectively to the Confession of the Faith.

We pray we may be relieved from the Grevances of the Vestry Acts and the Acts for Supporting the episcopal Clergy.

We pray that, to those further grievances, You will in your Wisdom and Goodness, grant that redress which we enter in this legal and constitutional method.

And we assure your Excellency, Your Honor of the Council, and Honorable Speaker and Gentlemen of the House of Burgesses that we shall thereby be more ready to support that government under which we find most liberty. Your petitioners as in Duty bound shall ever Pray."⁶

Charles William Summerville in *The History of Hopewell Presbyterian Church* defines the spirit of the early settlers of Mecklenburg:

"There is perhaps no more historic region in America than Mecklenburg County, and in that county no spot so conspicuous for men of daring and chivalric deeds in Revolutionary times as the Hopewell settlement." Hopewell's history is noble and rich, but not singular. It is of the common heritage of Rocky River, Sugaw Creek, Hopewell, Steel Creek, Centre, Providence, and Poplar Tent - the ante-Revolutionary Pleiades, glorious cluster of Scotch-Irish sisters, one in origin, in characteristics, in influence."

The influence of the early Scots settlers is still evident in Mecklenburg today as the flag for the City of Charlotte is the Saint Andrews Cross which bears a seal containing a hornets nest, a Liberty cap, and the date

1775. You should also note that 20 May 1775 is the single date on the Great Seal of the State of North Carolina, and is one of two dates on the North Carolina State Flag.

References:

J.B. Alexander M.D., *History of Mecklenburg County* 1902

Charles William Summerville, *The History of Hopewell Presbyterian Church*

C.A. Hanna, *The Scotch-Irish*, 2 Vols., New York, 1902

The numbered references give the pages from which citations are taken from Neil Roderick McEachy, *A History of Sugaw Creek Presbyterian Church*, 1954. They represent the following original references:

¹ page 11. W.L. Saunders, Ed., *The Colonial Records of North Carolina, Raleigh, N.C., 1886-90*. Vol. V, pp. xxxiv-xxxvi

² page 3. Ibid, Vol VI, pp. p795

³ page 17. Richard J. Hooker, Ed., *The Carolina Backcountry on the Eve of the Revolution, The Journal and Other Writings of Charles Woodmason, Anglican Itinerant*, Chapel Hill, North Carolina, 1953, p. 80

⁴ page 16. Saunders, op. cit., Vol VI, p. 1041

⁵ page 16. Saunders, op. cit., Vol VII, p. 252

⁶ page 18. Papers of Waightstill Avery, Wisconsin Historical Society Library, Madison, Wis., paper IKK 177, no date.

And More From Mecklenburg

by L. D. Bass

Attending recently a Sons of Confederate Veterans executive meeting in Smithfield, North Carolina, I had the opportunity to meet Attorney Daniel W. Barefoot, author of *General Robert F. Hoke, Lee's Modest Warrior*. He graciously gave me permission to use some quotes and material from this recently published book in regards to a story about the Henderson Family.

This additional information adds a little spice to "More on the Hendersons of Mecklenburg County," in the *An Canach*, Vol. VIII No. 4 October 1996.

Major Lawson Henderson had a son, Logan, who is the subject of this story. It is retold here because it is history and adds some excitement and interest which every genealogist will find in researching families from time to time.

A feud had developed between the Henderson and Hoke families back in the early part of 1830. When John Hoke had run for office and was elected, Major Lawson Hender-

son refused to vacate the office claiming he had been appointed to the office for life. This argument ended up in the North Carolina Supreme Courts and was decided in favor of Major Lawson Henderson.

"Marcus LaFayette Hoke, the twenty-four year old brother of Michael and Uncle of Robert, encountered Lawson Henderson on the main street of downtown Lincolnton on the morning of August 19, 1837. Abusive language and insults were traded, and bystanders who overheard the heated exchange reported it to Lawson Henderson's hot-tempered eighteen-year old son Logan. Infuriated by the public humiliation of his father, the younger Henderson set out in search of Marcus Hoke with the "intention of threatening Hoke" with a cane. When the two met near Court Square, Henderson landed several blows to Hoke's head, and a fight with a pistol and bowie knives ensued. Hoke was stabbed in the abdomen and died of the severe wound thirteen hours later "

"A subsequent criminal trial in Rutherford County resulted in a guilty verdict on the reduced charge of manslaughter. After the presiding judge shocked the courtroom and the Henderson family with a sentence of six months in prison and the branding of Logan's hand with the letter M for murderer, subsequent appeals by Lawson Henderson saved his son from the pain and shame of branding. Logan ultimately joined his older brother James Pinckney Henderson, also a Lincoln County native in Texas, where the elder brother was later elected the first governor of that state."

Now you know the rest of the story—finding the reason why James Pinckney Henderson and Logan Henderson were so close. I really enjoyed finding this additional information on the Henderson family that I did not know before reading *General Robert F. Hoke, Lee's Modest Warrior* by Daniel W. Barefoot, published by John F. Blair, Publisher, Winston-Salem, N.C. copyrighted 1996.

Battles to Remember...

by John W. Henderson

As we carry on with our tradition filled activities in the summer at the various festivals and games, we sometimes forget about the sacrifices of our forefathers in remote battles as the struggle to maintain the culture and independence of the Scots went on in years past. Here is a couple of events worth mentioning and actually, we should all take a moment to mark these historic conflicts on our calendars for annual remembrance.

Inverlochy

During the English Civil War on 2 February 1645, there was a battle north of Glencoe at Inverlochy between the Royal forces under Graham of Montrose and the Covenanters, being mainly Campbells.

The Royal forces consisted of about 1,500 troops mainly from the traditional Jacobite clans, including a contingent from Glencoe which of course would include Hendersons. The Covenanters numbered 3,000 and had been following the smaller Royal host for sometime throughout the winter.

In a great flanking movement, Montrose surprised the Campbells and ended up above them on the hill

overlooking the loch. The charge was lead by the MacDonald clans and resulted in the annihilation of the Campbells which broke the fighting strength of Clan Campbell for many years afterward.

Culloden

The Battle of Culloden on 16 April 1746, is traditionally remembered as the battle that ended the Highland way of life. It was certainly the last gasp in the successive Wars for Scottish Independence. The Jacobite forces, under Bonnie Prince Charlie, numbered about 5,000 while the Government troops under the Duke of Cumberland numbered about 9,000. Why the Bonnie Prince chose a flat wet moor to make his stand when his army fought best in the hills, is very much a mystery, but stand he did. The start of the battle was marked by unexplained moments of inaction on the part of the Prince which resulted in huge losses by the Highland army from artillery fire. When the charge was finally ordered, an uneven advance began on soft saturated moorland that slowed the momentum of the pace. The clans on the highland right (Camerons, the Atholl clans, and the Stewarts of Appin) penetrated the first line of the Government army but got no further. The Highland left, mainly the MacDonald clans, never

got close but still suffered heavily from artillery and grapeshot. It was said that Glencoe lost around 90 of some 150-200 men and never closed within 600 yards.

The Highland army broke and the prince ordered the dispersal of his army before escaping himself. In the aftermath, the Duke of Cumberland earned his everlasting nickname "The Butcher of Cumberland" as the escaping highlanders were slaughtered as they ran.

The result of the Battle of Culloden can be seen today with the multitude of Scots descendants all over the world as our ancestors were forced to emmigrate in search of a better life.



Glencoe

Don't forget the Anniversary of the Massacre of Glencoe on 12 February 1692. We'll retell that Henderson story in a future An Canach.

**Clan Henderson
Annual General Meeting
Fergus '97
7-10 August 1997**

by John W. Henderson



We have left this article here hoping it will remind you to make your plans to come to Fergus, 7-10 August 1997. Rooms are arranged and the Games Committee has made commitments for our presence.

Clan Henderson has reserved a block of 25 rooms at the Comfort Inn in the city of Guelph, Ontario, about 10 minutes from Fergus. There is a

variety of room types so it will be up to you to specify your preference, but of course the earlier you reserve, the better your chances of getting what you want.

The cost per room is \$70.00 Canadian or approximately \$51.00 American per night, but that includes complimentary continental breakfast for the room occupants. The cut off

Epicurean Delight - In The Mountains!

by Rex and Pat Maddox

We were right there, high up in the Colorado Rocky mountains at Estes Park, to attend the 1996 Highland Games and be present at the Annual General Meeting of the Clan Henderson. Our arrival had been a day early so we could "case the joint" which is a normal thing for us when attending Games in unfamiliar surroundings. Among the items on our list was the Games grounds (these are sometimes not too easy to locate—especially as the local organizers usually don't put out many signs for visitors) and, of course, some candidate restaurants.

Finding the Games location was not difficult at all in Estes Park as the maps provided by the resort hotel where we stayed (Nicky's) were quite good and easy to read and follow. We had also been given excellent directions by Southwest Region Commissioner Bob Henderson who had assumed responsibility for all aspects of the membership visit to this premier Games site.

That evening a group of Clan members gathered at the hotel and discussed dinner arrangements. We made some recommendations to the group based on local information we had received but decided to "follow the crowd" to a location which had been discovered by Harry and Suzanne Keifer, the Old Rock Inn.

It turned out to be a rustic cabin with a "bunkhouse" atmosphere and a meat cooler in the entry where dinner was chosen based on individual

desires in cuts of beef or mountain trout. The waiter explained we were expected to cook our own dinner on the charcoal fire they had ready in the next room and we could add salad and potato to the dinner. He also noted he would select the cut of meat and see to its cooking if anyone had an aversion to standing over a hot fire.

The beef cuts were all of prime origin and cut extra thick if desired with payment for one's meal at a specified 'per ounce' rate. It was excellent! The fire was perfect—the selection of spices very good—baked potato was "in the jacket" (no foil) and a good leafy salad with several types of dressing. What more could one want? Even the wine selection was quite satisfactory with a preponderance of fine California bottles. We all agreed the Keifer's had joined the list of "Restaurant Selectors Extraordinaire" by their recommendation!

Our trip back to Virginia was not a direct one—too many people to see and courthouses to research and graveyards to visit. We stopped off in Hutchinson, Kansas, to visit cousin Lloyd Mart (a Clan member) and as is our practice, decided to take the US highways east. We headed for Council Grove, as this town had some pioneer history and a highly recommended hotel, the Cottage House. We found the accommodations large, clean and very reasonable at this National Historic site located on the Santa Fe Trail. Our walk about the town was interesting as many of the buildings were built prior to the middle of the 19th century and had been kept in good repair.

We chose the Hays House as our dinner site, more for its historical reputation than anything else, it being on the National Historic Register also and operating as a restaurant since 1857. We were quite pleased with the menu and food preparation. Our selections came from an exten-

sive list of dinner items but I must admit to having a weakness for the chicken fried steak, also a historic entry. It was excellent, probably one of three or four dinners of this type I have really enjoyed. A wonderful white gravy added a flavorful experience to the large piece of pounded and breaded round steak in addition to some very crispy french fries, homemade breads and a mug of steaming coffee. Well! Pat's dinner of roast pork loin was an old family recipe, well prepared with an excellent vegetable selection. The Hays House is also recognized by the National Park Service as a certified site on the Santa Fe National Historic Trail and is the oldest continuously operating restaurant west of the Mississippi.

Not long after returning home from our sojourn to the Games at Pleasanton, California, and Estes Park, we journeyed to Richmond and the Strawberry Hill Games. As is our usual practice, we stopped in Ashland, Virginia for lunch at The Smokey Pig. This barbecue restaurant features pork ribs but also serves wonderful chicken and beef lunches and dinners. A lunch often proves to be too much to eat so we usually split a large pulled pork sandwich, each having french fries to back up the excellent pork offering. There will sometimes be a venture into the excellent dessert menu, just to add a little "something" to the meal. We stop at this restaurant often and have even signed up a new Clan member from among its staff.

Ever been to Zanesville, Ohio? We stopped there recently on another trip and found the Maria Adornetto restaurant. If you are into home-made pasta and veal with very light and tasty sauces, this place is for you. We picked it out of the phone book and will be going back to give some of their other items a try.

Bon Appetit!

date for reserving under the Clan Henderson rate is 8 July 97. The group rate number is **10460**, make the reservation in your own name.

Comfort Inn Guelph,
480 Silver Creek Parkway
Guelph, Ontario N1H 7R5
Canada
Phone: (519) 763-1900



Games, Festivals, and Gatherings

South West Region

The Arizona Scottish Gathering and Highland Games at Mesa

by Kate Wyatt

The weekend of February 22-23 dawned glorious and remained that way for two solid days! We could not have custom-ordered better weather for a gathering. The temperature was in the mid-70s with a slight, refreshing breeze. I had my sons along to help—Ben (15) with his friend, Laura Smith from Toulouse, France, Travis (12) and his friend Jamie Corby from here in Mesa, and Luke (17) who was solo for the day. <sigh> Poor Luke!

We were inundated with visitors on Saturday. Thank goodness Cousin Sean Hendricks had come up from Tucson to hold my hand for the day. I don't know what my sons and I would have done without him. He is always so cheerful! Sean showed us the ropes and we were well equipped to handle guests on Sunday.

All together, I believe, we had nearly twenty people sign our guest register over the two days. It may not seem to be a terribly large number, but all the people stayed and visited with us and were very friendly. We were certainly happy to welcome them into the fold!

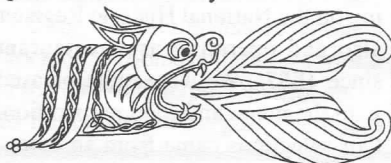
Special thanks to Cousin Paty Henderson who drove down from Payson, Arizona, for the weekend. She was very supportive and took over the clan tent for a time on Sunday which permitted my children and I time to go a-roaming together.

Cousin Donald Henderson of Sun City, our local piper, was on hand for the games, but had come dressed out to pipe with his band. As a result, we didn't have any walkabouts this year. However, we will for the Games of 1998!

An enormous draw at this year's Games was an Australian band called **Brother**. If you get the chance to see them or to purchase their music, please do. They are Australian Scotsmen who play an interesting blend of rock and roll, bagpipe, and dijereedoo! I know it sounds odd but the music is energetic and amazingly harmonious. **Alec Beaton** was here again with his lovely Celtic folk music as were a pair of duos known as **Celtic Pride** and **Riley and MacBean**. Celtic Pride plays a blend of songs from all the British Isles accompanying themselves on guitar and violin. Riley and MacBean play harp music, which was certainly entertaining for everyone. Two harps in harmony create a hauntingly beautiful sound.

Also, among the favorites were the Gordon Highlanders drill group, local author Diana Gabaldon (Outlander, Dragonfly in Amber, Voyager), and Ronald MacDonald. Ronald MacDonald was especially adorable walking around in a MacDonald kilt (yes, with the big red shoes poking out at the bottom), carrying a giant foam french fry and saying, "Caber Toss? I thought they said Tater Toss!" The kids were wild for him! The Celtic Living History Foundation was on hand to give demonstrations of the way people used to dress, live, and entertain themselves (including how to put on a 9-yard tartan plaid!).

There was so much to do and to see, it's hard to believe it was all packed into two days!



Northeastern Region

Genesee Country Museum At Mumford 1 - 2 June 1996

by Paul Roy Henderson

The Genesee Country Museum Scottish Festival and Games in Mumford, N.Y., was held on two days and both were well attended. There were some problems with setup space, the person who assigned spaces was new at the job, and made mistakes. We were able to sort things out and be ready by 10:00 a.m. when the gates opened.

The weather was very pleasant, and we had a good time. There was a steady stream of visitors to the tent on both days, several took applications to fill out and send in. John McHenry and a friend were very much in demand dressed as members of the bodyguard with armor and all. Many visitors asked permission to take pictures of them and they asked lots of questions to which the answers were delivered with panache and aplomb. John is an asset to the Northeast Region. Others may copy us, but they cannot compete with us.

The weather was excellent, both days the temperature stayed in the mid 70s with a nice breeze. On Sunday there was a threat of rain but it never materialized. The thunder grumbled in the distance, and the smell of rain was in the air, but stayed out over Lake Ontario and kept the fish wet which is as it should be on Festival days!

I was joined in the booth by my wife, Donna, my daughter Helen, Sir Knight John T. McHenry, K.T.,



Brother Adonis and Gary Henderson, his lovely wife Moria and son Ian, and his in-laws. Various other "cousins" showed up, touched base and were off to see the museum displays. All in all, there was a steady stream of visitors through the tent.

We were able to muster twelve for the Clan march on Saturday so we made a fair showing. There were plenty of "goodies" to eat at our tent, everyone brought something, or some dish to pass and we ate like the descendants of kings that we are. One thing that the Hendersons of this area are noted for, is their culinary abilities. There are not too many "skinny" Hendersons, unless they are the young ladies who are worried about their figures.

My sisters and their husbands and the nieces and nephew made it for Sunday and so did several cousins so we had over twenty people in the tent. It became a bit crowded sometimes, but it was cool to have so many people gathered under four 10' x 10' tents. Fifteen marched and were noisy so we made an impression upon the other Clans who couldn't muster more than one or two souls to march. Our gatherings have truly become my family's affair. In fact, we had more Hendersons that were related to me there in our tent than any other Clan had members in theirs! That also, is as it should be.

Central NY Scottish Games At Liverpool

10 August 1996

by Paul Roy Henderson

My R.V. had decided that it needed a vacation so it chose to go on strike. No time to get it fixed so we crammed, and I do mean CRAMMED, everything into the station-wagon and headed to my sister and her husband's place. There we transferred everything over to his big van. I foolishly made some comment about not getting there on time—hence the heavy foot.

We arrived at Liverpool early in the morning after an exciting two hour ride from my sisters house. I was a bit apprehensive about being

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late, but after I looked over at my brother-in-laws speedometer and saw 85 mph, I shut up and held on. That was in a 45 mph construction zone on the thru-way.

After having a lot of friends come over and help me set up, we were open and ready for the civilian population. (A small aside here. I owe a debt of gratitude to all of my friends in the festival circuit for the cards and letters and help after the latest heart attack and resultant surgery. They helped carry and erect the tent and the heavy stuff while I stood and supervised.)

We opened up and the visitors began coming through the gates in droves, flocks, and herds. There were 15,000 visitors that day and most of them came down the avenue of the Clans first. I spent a great deal of time speaking and we handed out a lot of applications..

What a great time, visitors signed in all day long—many Hendersons and some not so lucky. We had over thirty who did sign in and twice as many who didn't.

It was a warm day, and setting next to the woods didn't help with the heat. Because of the heat, I didn't march and my Sister failed to get an accurate count of the number of people who marched in the Parade of Tartans. The stream of visitors was steady right up to and even after the grounds closed. I was exhausted but exuberant, because I think it was the best day we have had yet, since 1992.

School Presentation

by Paul Roy Henderson

On 13 December, I was asked to do a 45 minute presentation about Scotland for a local school, so naturally, I conned John T. MCHenry into donning his armor and coming along. The 45 minutes turned into 2 hours, but it was worth it. We were a HUGE success, and spoke to several classes about Scotland of old. John was the featured speaker although I didn't tell him that he would be. Had I told him that, he might not have "volunteered" to attend.

His armor fascinated the students and the kids had to touch the weaponry and try on the chain mail shirt. They were amazed that it weighed 60 lbs. and that our ancestors wore it all day long and fought in it too. When John explained that there was more chain mail, he hadn't brought it all and that when the soldier had everything on he added about 125 lbs. to his body weight, the kids were astounded.

His Claidhmor that weighs close to 10 lbs. and they were really impressed! To wield that after getting all of the other things on made the kids change their opinion of Scottish soldiers in "skirts". Adding their knowledge of the movie BRAVEHEART to what John and I spoke about, the kids decided that perhaps the Scots deserved a lot more respect than they had given them before. They were pretty bad Dudes with a 'Tude' (I'm not really sure that I understood what that meant) and maybe they should study them a little more.

We got a standing ovation when we left..

Canadian Region

Rambling From The Scots in Nova Scotia

by Cairns Henderson

How time does fly. It seems that only last month we were busy each weekend all summer setting up our tent display at the various festivals in Eastern Canada. In August, Celeste and I attended our first ever games at Fergus in Ontario. Now I am already making plans to attend our AGM there this summer.

I am pleased to report that, on 4 November 1996, this old Henderson went to New York City and successfully ran the 26.2 miles of the New York Marathon. The genes must be



Accepting the thistle awards at the Alexandria Scottish Christmas Walk Ceilidh are left to right, Rex Maddox; Bill, Joan and Mike Henderson given in honor of Robert Henderson; Janeil and Steve Henderson; Joe Henderson, Lee and Dottie Henderson standing behind Jeff II and Nancy Henderson. Pat Maddox and Christi Heston are kneeling in front.

strong. St. Andrews day on 30 November, as always, occasioned a gala sponsored by the Scots: The North British Society.

Additionally, this year the Hendersons were invited to a St. Andrews day brunch hosted by the Clan Campbell society and their president J.R. Campbell. Sadly, the Scots community recently learned that J. R. passed away from a heart attack. He was a former president of the Federation of Scottish Clans and an active promoter of Scottish culture. His energy will be missed.

Robbie Burns Day on 25 January brought out all the Scots and a number of "I-wish-I-were's" to feast on haggis and neeps and celebrate the bard. I wonder how many of our clan have read Burns' Elegy to Captain Matthew Henderson? It seems that

Captain Henderson was a friend of Burns.

Speaking of haggis, mine and that of many others around here was made by an expatriot Scot, Alastair MacKay of Clan Mackay. Alastair makes and ships his haggis (his hobby) all over the continent. He also has a haggis site on the internet. It can be seen at: <http://www.haggis.ca/food/>.

Eight members of our clan have now purchased their tickets for the Clan Lamont sleigh ride on February 16. Hope there is some snow by then. This area of Nova Scotia is outside of the North America snow belt and although we do get snow, sometimes heaps of it, it melts within days and makes winter festivals very hard to plan. The Clan Lamont folks promise a hay ride if the white stuff does not appear, followed by dinner back at the farm.

Meetings are already underway to organize the Halifax Metropolitan Games set for 5 July. Again this year the Hendersons have been asked to organize and present the heavy-weight competitions. The Henderson volunteers were invaluable last year and I sure could use some more of you this July.

Call me at 902-429-1114.

By the way, is there anyone with suggestions or who is interested in organizing the Henderson picnic and family reunion this year? About 25 of us meet at the home of Roy and Rhoda Henderson Byrne the past two years. What a feast!

Have a great festival season everyone and be sure to try and get out to the Games and support your clan.

Mid East Region

5th Annual Anne Arundel Scottish Highland Games

by Dottie Henderson

On a beautiful October day we set up the Clan Henderson tent at the Anne Arundel County Fairgrounds in Crownsville, Maryland. There was a good crowd at these fifth annual games, which have grown steadily in events and attractions over the years. When these games were being developed, we joined as patrons because we were delighted to have highland games in our back yard, so to speak. Little did we know, when we saw two people in Henderson tartan (Rex and Pat Maddox) at the second annual AASHG games, that we would become Clan Henderson members and convenors at these games. We've really enjoyed doing it.

The tent was visited by several people, four current members and two new member families. Most



Great Lakes Commissioner Doug Henderson presenting President Russ with a stuffed *beastie* from his region.

Convenors



The special blue-spotted *beastie*, a present from the proscribed clan that Doug Henderson is so close to in his Great Lakes Region, will have a new life in Clan Henderson as it is passed from gathering to gathering with a record of its travels being kept in An Canach.

Please tag the *beastie* before passing it on, submit your report and photos of its visit to your gathering.

visitors were from Maryland with a few from Virginia and one from Georgia. The clan participated in the Parade of Tartans and received recognition from the audience. We had sponsored a trophy for the Piper Competition in memory of Bob Henderson, but there were no winners in the beginner category at the games this year.

After a pleasant day of visiting with members and visitors and strolling about to see some of the activities, we packed up the tent and left the fairgrounds until next year.

Alexandria Scottish Christmas Walk And Ceilidh

By Jefferson Henderson II, FSA SCOT

Despite heavy rain the Alexandria Scottish Walk was a great success on Saturday, 7 December. The crowd was very large considering the weather, and the number of Clan Henderson members was fantastic. We were forty-three strong, and the largest Clan present—as usual. There would have been many more of us, if the weather had been better. I was particularly happy that our son Jefferson III was present. He has been very active in Clan activities in Southern California, but this was the first Scottish event which we had attended together. He is being transferred by his company to Charlotte, North Carolina, and was in the Northern Virginia to attend a company meeting this weekend.

The Ceilidh that evening was at our home in Fairfax Station. We had a record crowd of sixty, the food (brought by everyone) was great and the entertainment outstanding.

Doug Henderson entertained us early in the evening by playing the piano, and he let the children accompany him on drums and sticks. Doris Henderson played her guitar and sang. President Russ read an article about the Stone of Scone being returned to Scotland. Jeff III read an edited version of "Robert Bruce, Scotland's Hero" with a great Scottish accent. Rex Maddox, in his Scottish brogue, read Robert Burns'

poem "Bannockburn." Lee and Dottie Henderson told of their recent trip to Scotland and visit to Fordell castle.

Great Lakes Regional Commissioner Doug Henderson presented President Russ with a stuffed animal which he must care for.

The entertainment ended with our piper John MacDonald Henderson playing several songs for us, and then everyone sang "Auld Lang Syne" led by Kathleen Henderson.

Nancy and I presented cross stitch thistles which she made and I framed to all those who had helped us through with years as convenors and in other ways at various events. Those who received Nancy's thistles were Rex and Pat Maddox, Christi Heston, Lee and Dottie Henderson, Steve and Janeil Henderson, and Joe Henderson. The thistle for Robert Henderson was given in his memory to Mike, Joan and Bill Henderson.

President Russ presented me with the President's Award for my over three years service as Mid East Regional Commissioner. This award was very much appreciated.

I passed the Regional Commissioner's feather of office to Lee Henderson, the newly appointed Mid East Regional Commissioner. I know he will do an excellent job.

Chieftain Claude spoke summing up the fact that we all remembered our cousin, Robert Henderson, and dedicated the evening to his memory. (Robert was killed in Hawaii in July, and as our regional piper, had been with us at the 1995 Ceilidh.)



Southeastern Region

Orlando Scottish Highland Games

by Kathleen Henderson

Our own Kevin Henderson was chairman for the 20th Annual Orlando Scottish Highland Games on 18 January. I was a sore chairman's widow to the games because of all the hours my love had to spend seeing people and being on the phone, but it was well worth it to see such a successful games take place.

Kevin had a tight hold on the finances and made sure all the chair persons were well informed so all would go smoothly. The only problem was the weather. We were informed by TV and radio that the wonderful warm winds would be softly blowing at 76 degrees. Ah, all foretold before the cold front hit the whole countryside. When we arrived at the games site, it was 30 degrees, so we lost several thousand people, but still had cars streaming through the gate at a continuous rate. I know as I was in charge of the gate and was kept quite busy counting all the green.

George manned the Henderson tent, aided by Harry and Suzanne Keifer. Matt Keifer won first place 3 times that day. This young man just wiped everyone else out with his dedication and fine playing.

The Kirkin was held at St. Mary's Church in Orlando and I proudly carried the Henderson banner for the first time. With banners flying, we marched into the sanctuary to the music of the bagpipes and had our tartan blessed. After the church service, there was a small pipe band concert in the courtyard and a reception followed.

Alaistair MacKay of Clan Mackay has a haggis site on the internet.

It can be seen at: <http://www.haggis.ca/food/>

Clan Henderson Society of the United States And Canada

Office of the Treasurer

Financial Report

31 December 1996

Financial Summary

Beginning Balance - 1 January 1996	\$8,288.32
Total Receipts	9,980.32
Total Expenditures	8,557.21
Accounts Receivable	34.00
Account Balance - 31 December 1996	\$9,677.43
Chief's Fund	
Beginning Balance	2,214.08
Bookkeeping Error	5.00
Ending Balance	2,288.31
Operational Balance - 31 December 1996	\$7,389.12

Clan Henderson Society Financial Report

Beginning Balance 1 January 1996 **\$8,288.32**

Receipts:

Membership Dues

1995	50.00
1996	2,804.34
1997	3,657.65
1998	187.38
1999	30.00
2000	10.00
Total Membership Dues	6,739.37

Henderson Goods

Caps	168.00
Decals	48.00
Key Rings	25.00
Notepads	2.00
Name Tags	6.00
Raffle Tickets	4.00
Sweatshirts	270.00
Tee Shirts	620.00
Tie Tack /Magnets	14.00
Walking Sticks	330.00
Placemats	100.00
No Category Income	208.40
Total Henderson Goods	1,795.40

Donations

An Canach	131.00
Chief's Fund	204.23
Genealogy	595.32
General	378.00
Cairn-GF Mtn	110.00
Postage	27.00
Total Donations	1,445.55

Total Receipts: **9,980.32**

Expenditures:

Administration	
President	168.45
Secretary US	1,309.72
Secretary CDN	123.17
Treasurer	45.45
Genealogist	540.90
Bodyguard	256.25
High Commissioner	45.01
Banking Charges	13.25
Internal Revenue Svc	465.00
Total Administration	2,967.20

An Canach	
Editor	262.65
Postage	1,121.46
Printing	2,717.88
Total An Canach	4,101.99

Henderson Goods	
Shipping	37.97
Walking Sticks	330.00
Total Henderson Goods	367.97

Highland Events	
Grandfather Mtn.	200.00
Stone Mtn.	146.00
Murfreesboro	80.00
Longs Peak	124.22
Jacksonville	50.00
Total Highland Events	600.22

Promotional	
Advertising	269.83
CASSOC	40.00
Charity	25.00
COSCA	25.00
Fordell Photos	60.00
Youth Award	100.00
Total Promotional	519.83

Total Expenditures: **8,557.21**

Accounts Receivable: **34.00**

Account Balance **\$9,677.43**

Status Of Chief's Fund

Beginning Balance	2,214.08
Bookkeeping Error 1995-1996	5.00
New Balance	2,209.08
Donations	204.23
Expenditures	
Charity	25.00
Youth Award	100.00
Total Expenditures	125.00
Ending Balance, Chief's Fund	2,288.31

Total For Operations **\$7,389.12**

Tom Henderson Honored At Burns Night

by Georgine Ferguson

Tom Henderson, Mid South Regional Commissioner, was recognized at the Annual Burns Night celebration in Mobile, Alabama and presented with the "President's Award." The "President's Award" was established by the Scottish Society of Mobile to honor and recognize persons who make significant contributions of their time and talents to further the aims of the Scottish Society.

There could have been no person chosen who has devoted more time and effort into making the Scottish Society of Mobile an organization worth belonging to than Tom Henderson. His daily example is an inspiration to its members. Tom is a past President of this organization and has worked endlessly for the good of the group.

In addition to his duties as Clan Henderson Commissioner, Tom spends an enormous amount of time keeping in touch with all of our members who are either ill, or grieving or simply need a kind word. He makes and takes the time to visit our members who are recovering from illnesses, delivering his delicious homemade soups to them, listening to those who need a sympathetic ear or keeping the president of the society up to date about what is going on in our midst.

The "President's Award" was presented at the Burns Night Dinner and it was fitting that Tom Henderson was its first recipient.

Congratulations, Tom.



From left — Tom Jenkins, Mary Melton, Mary and Tom Henderson, and Janet McRae Crawford,

Georgine Ferguson is a member of Clan Henderson and the Scottish Society of Mobile

Ceolman *The Music of the Gael* Gaidheal

by Joan McWilliams Weiss

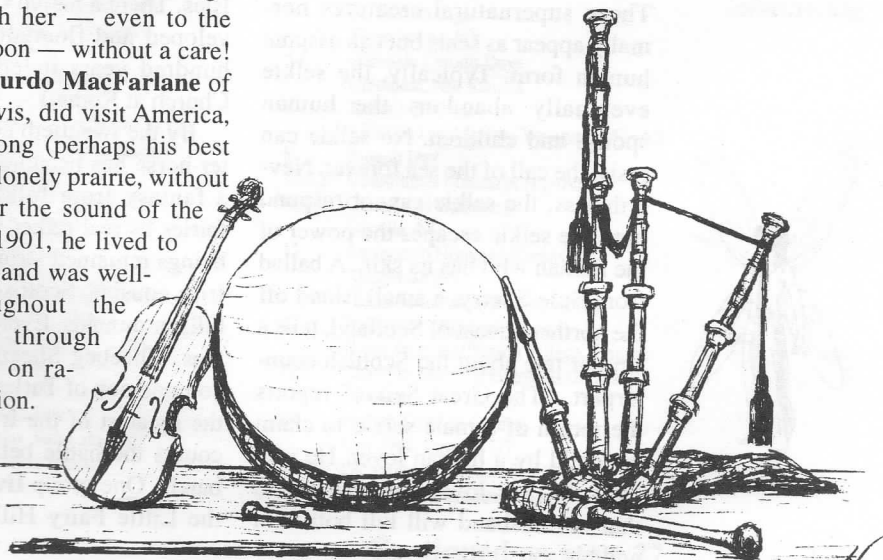
An Canach

The Clan Henderson newsletter has always impressed me — the elegant masthead, with intricate Celtic design, on the cover; the great variety of stories, columns, photos and art work inside; and its name, honoring the Clan Henderson plant badge — a wildflower I first heard of in a song!

"An Canach" instantly brings to mind the first verse, which gives a suitor's description of his beloved, "Morag." She has no need of false eyelashes, nor color from a shop to powder her cheeks. Nor need she purchase dye (for beautiful hair) when "...Se mar an canach," — she is like the bog-cotton, cotton-grass, or mountain-down. Thus he

pictures for us her lovely flowing hair, a natural, light blond.

The chorus of "*Mhorag leat shiubhlainn*" says that he would go anywhere with her — even to the back of the moon — without a care! The author, **Murdo MacFarlane** of the Isle of Lewis, did visit America, and wrote a song (perhaps his best known) of the lonely prairie, without a "*ceilidh*," or the sound of the sea. Born in 1901, he lived to the age of 82, and was well-known throughout the Gaelic world through his broadcasts on radio and television.





The Harper

by Virginia Broussard

Orain Sidhe The Fairy Songs

Somewhat apart from the bulk of native Scottish music—to the Scots at least—are the fairy songs. These deal primarily with stories of the *each-uisge* (water-horse) or of the fairies (“the little people”, at most two or three feet high). Authorship may be attributed either to the supernatural beings or to humans who have encountered the fairy world.

The water-horse, which inhabited lochs and rivers, was able to assume the form of a handsome man. In this guise, he could trick a maiden into marrying him. The most recurrent theme in songs about the *each-uisge* is the duped maiden’s desertion of him once she discovers his true nature. Usually the revelation comes as he sleeps; she finds sand in his hair or in the hairs on his chest. Of course, she flees thereby leaving behind the infant she has borne him. Attempting to lure her back, the water-horse then laments that the babe has been abandoned and needs his mother’s care. Several of these lullaby-laments were collected by Frances Tolmie.

This theme echoes that of “The Secret of Roan Irish,” a movie filmed not too long ago. That story is based on the legends of the selkies. These supernatural creatures normally appear as seals but can assume human form. Typically, the selkie eventually abandons the human spouse and children. No selkie can resist the call of the sea forever. Nevertheless, the selkie cannot respond until the selkie escapes the power of the human who has its skin. A ballad from Sule Skerry, a small island off the northern coast of Scotland, tells a similar tale about the Scottish counterpart. “The Great Selkie” reports the return of a male selkie to claim his child by a human lover. He predicts that his lover will marry and that her husband will kill both him and his son.

However the *each-uisge* of Scottish song is not always an abandoned lover. For example. “A Ghail, Lig Dhachaidh Gu M’ Mhathair Mi” (“My Love, Let Me Go Home to My Mother”) is a plea sung by a young girl begging mercy from a water-horse captor. Arriving at a cattlefold to keep a tryst with a human sweetheart, she is met instead by an *each-uisge*. When he forcibly prevents her departure, she pleads with the water-horse to let her return to her mother “as he found her.”

Surprisingly enough, in some areas the water-horse is the guardian of the Sabbath. In *Tour of the Hebrides and Western Islands* by Dr. John Leyden, the 16 July 1800 entry from Callendar notes:

“Our guide informed us that the people of the vale had been a good deal alarmed by the appearance of that unaccountable being, the water-horse (*each-uisge*) during the spring, which had not been seen since the catastrophe of Corlevrann, the wood of woe, when he carted into the loch fifteen children who had broken Pace Sunday.”

(The absorption of older folklore into Christianity has occurred in many areas. It was particularly striking in Celtic areas of the British Isles. There a native Christianity developed and flourished for several hundred years independent of the Church at Rome.)

By the twentieth century, the water-horse has been acknowledged as a fantasy from folklore. Belief in fairies as real rather than imaginary beings remained stronger. Like their Irish cousins, Scottish fairies live in hills or mounds. Every harper knows that “Sheebeg Sheemore,” the first composition of Turlough O’Carolan, the greatest of the Irish harpers, recounts the battle between two fairy bands. One group lived in Sheebeg, the Little Fairy Hill; the other, in

Sheemore, the Big Fairy Hill. Humans call these *dun sidhean* or *siodhbrugh*.

Fairies treasure their peace much as humans do. J. F. Campbell of Islay, a student of Scottish folklore in the late nineteenth century, reported the following anecdote from the Hebrides.

“There was a woman benighted with a pair of calves and as she went for shelter to a knoll she began driving the peg of the tether into it. The hill opened, and she heard as though there was a pot hook ‘gleegashing’ on the side of the pot. A woman put up her head, and as much as was above her waist, and said, ‘What business hast thou to disturb this tulman, in which I make my dwelling?’”

As an in-law, a fairy spouse was no more welcome than an *each-uisge* mate. Family members used assorted ploys to thwart the romance between mortal and fairy. Thus many fairy songs describe disappointments in love. The more remote western areas of Scotland preserved these tunes longest. In one song, a daughter sadly sings about her mother’s foiling of a fairy lover’s wooing. She braided certain leaves into her daughter’s hair; these served as a charm to prevent his even approaching her. In “*Buainan Rainich*” (“*Pu’in’ Bracken*”), the fairy lover mourns the loss of the companion with whom he had gathered bracken and cut peat. The girl’s brothers, on learning of the secret courtship, have spirited the maiden away. Although the song is well known in the Lowlands it is native to the Hebrides. From Barra comes a fairy mistress’s lament, “*Sealgair A’ Choilich Bhuidhe*.” It bemoans a somewhat more drastic reaction by a mortal family. Her lover’s brothers, having followed him to a tryst, killed him with an arrow arrow a bow.

Fairies treasure
their peace
much as
humans do.



The tiny isle of Watersay contributes "A Mhor A Ghaoil." A fairy lover awakens to find his child by a human mistress close to his fairy mound; the woman's family had forced her to abandon it. His song gives voice to his grief. Not only does this theme echo the typical *each-uisge* tale, but also several lines are identical to those of an extant water-horse ballad. Perhaps this is an *each-uisge* tune updated with a new story!



Coming Events 1997

April (an Giblean)

- 5 Family Gathering of Scottish Clans
Ardenwood Farm Regional Park
Fremont, CA
- 5-6 Hawaiian Scottish Festival
Kapiolani Park
Honolulu, HI
- 6 Tartan Day
- 11-13 Culloden Highland Games
Culloden, GA
- 12 Dunedin Games
Highlander Park
Dunedin, FL
- 18-20 Loch Norman Highland Games
Rural Hill Plantation
Charlotte, NC
- 25-27 Old Country School Festival
Longview, TX
- 26 San Diego Celtic Faire
Balboa Park
San Diego, CA
- 26 Omaha Celtic Festival
Omaha, NE
- 26 Southern Maryland Celtic Festival
St. Leonard, MD
Larry Kendrick
- 26-27 Sacramento Valley Scottish Games
Yolo County Fairgrounds
Woodland, CA
- 26-27 Indian Springs Scottish Festival
Indian Springs, GA
- 26-27 Ozark Scottish Festival
Batesville, AR

May (an Ceitean)

- 1 Beltane
- 2-3 Spring Highlands Festival
Edinboro Univ, Edinboro, PA
- 3 MacAlester College Scottish Country Fair
Shaw Field, St Paul, MN
- 3 National Capital Area Scottish Festival
Rockville High School, Rockville, MD
- 3 Central Coast Gathering & Games

- El Chorro Regional Park
San Luis Obispo, CA
- 3-5 Sangre De Cristo Celtic Festival
Canon City, CO
- 8-11 Savannah Scottish Games/Gathering
Old Ft Jackson, Savannah, GA
*George Henderson (803) 359-1568
- 9-11 Kentucky Scottish Weekend
General Butler State Resort Park,
Carrollton, KY
Paul Whitty (502) 459-2001
- 10 Kiowa Celtic Highland Games
Kiowa CO
- Joseph McEldowney (303) 660-2493
- 10 Charter Day
Dumfries, VA
- 10 Houston Games
Bear Creek Park, TX
B.B. Shuffler (817) 738-6656
- 15-18 Gatlinburg Scottish Games
Gatlinburg, TN
- 17 Colonial Highland Gathering
Fairhill, MD
- 17 Springfield Highland Games
Illinois State Fairgrounds
Springfield, IL
- 24-25 Rio Grande Valley Games
Menaul School
Albuquerque, NM
- 24-25 Costa Mesa Games
Orange County Fairgrounds
Costa Mesa, CA
- 24-25 Alma Highland Festival & Games
Alma College, Alma MI
- 24-25 United Scottish Games
Costa Mesa, Orange Co, CA
- 26 Memorial Day
- 29- Glasgow Highland Games
- 1 Jun Barren River Lake State Park
Lucas, KY
Paul Whitty (502) 459-2001
- 31 Tri-Valley Celtic Festival
University of Rio Grande
Rio Grande, OH
- June (an t-Og-mhios)
- 6-8 Texas Highland Games
Maverick Stadium
Arlington, TX
Sue Hoffman (214) 641-4836
- 7 Modesto Gathering & Games
Tuolumne River Regional Park
Modesto, CA
- 7 McHenry Highland Festival
Garrett Co, MD
- 7 Bellingham Highland Games
Hovander park, Ferndale, WA
- 7 Milwaukee Highland Games
Milwaukee, WI
- 8 Steppingstone Museum
Havre DeGrace, MD
Craig Henderson (410) 692-5319
- 13-15 Fredericksburg Scottish Games
Fredericksburg, VA
Jeff Henderson (703) 690-1504
- 14 Central Massachusetts Games
Becker College
Leicester, MA
- 14 Georgetown Highland Games
Georgetown, ON, Canada
- 14 Kansas City Games
Barstow School
Kansas City, MO
- 14 Utah Scottish Festival
Fort Douglas, Salt Lake City, UT
- 14-15 Oatlands Celtic Festival
Leesburg, VA
- Ronald McDonald (703) 255-6116
- 21 Campbell Games & Gathering
Campbell Community Center
Campbell, CA
- 21 Loch Sloy Highland Games
Ft. Erie, ONT, Canada
Gary Henderson (716) 743-8102
- 21 Colorado Scottish Clan Games
Sheridan, CO
Joseph McEldowney (303) 806-0181
- 21 Billings Scottish Picnic
Veterans Park
Billings, MT
- 25 Clan Henderson Day
- 26-28 Ohio Scottish Games
Oberlin, OH
Doug Henderson (216) 476-8530
- 28 Tacoma Highland Games
Frontier Park, Tacoma, WA
- 28 Montana Highland Gathering
Miles Community College
Miles City, MT
- 28 Alaskan Highland Games
Lions Club Park, Eagle River
- 28 Tidewater Scottish Festival
Chesapeake, VA
- 28 Western Massachusetts Games
Northampton, MA
- 28 BC Scottish Games
Town Center Stadium
Coquitlam, BC
- 28-29 Costa Mesa Games
Rancho Santa Fe Park
San Marcos, CA
- July (an t-luchar)
- 1 Canada Day
- 1 Gathering of the Clans
Pugwash, NS, Canada
- 4 Independence Day
- 5 Metropolitan Highland Games
Halifax NS
- 5 Celeste Henderson (902) 429-1114
- 5 Skagit Valley Games and Faire
Edgewater Park
West Mt. Vernon, WA
- 5 Cobourg Highland Games
Donegan Park, Cobourg, Ontario
- 5 Collingwood Scottish Festival & Tattoo
Collingwood, ONT, Canada
- 5 Round Hill Highland Games
Cranbury Park, Norwalk, CT
- 5 Selkirk Highland Gathering
Selkirk, MB Canada
- 5 Zorra Caledonia Highland Games
Embro, ONT, Canada
- 5 Ft. Ticonderoga
Ticonderoga, NY
- 5-6 Glendale Ceilidh Days
Glemdale, NS, Canada
- 8 Tanist's Birthday
Alistair D Henderson, Younger of Fordell
- 8 Branch Day
- 10-13 Grandfather Mountain Highland
Games and Gathering
Linville, NC
- 12 Antigonish Highland Games
Antigonish NS
- 12 Cairns Henderson (902) 429-1114
- 12 Haliburton Highland Games
Glebe Park, Haliburton Village, Ontario
- 12 Chatham Supreme Highland Games
Chatham, ONT, Canada
- 12 Payson Scottish Games
City Park, Payson, UT
- 12 Cambridge Highland Games
Churchill Park, Cambridge, Ontario

Finding the correct dates and places for coming events is the toughest job in editing An Canach.

I believe the entries to be correct, I regret the lack of a Convenor's name and number.

If you are interested in attending or convening a Henderson tent, please contact your Regional Commissioner for up-to-date information.

Continued on page 22

Our Many Thanks for Your Donations

Genealogy

Haskel Henderson
Brenda Joyce Fletcher
Hubert G. Henderson
Mabel Henderson Wallace
Dr. John P. Henderson
Lee Henderson
Glenn G. Johnson
Maryan Roe
Danny R. Henderson
Barbara L. Morey
Betty J. Clarke
Kay Greenway
Charles G. Henderson
Robert F. Henderson
Robert Earl Henderson
F.M. Henderson
Carol Henderson
Betty B. Shuffler
James T. Hays
Elizabeth Evans

AnCanach

Charles G. Henderson
Rex Maddox

Postage

Moirra J. Henderson

Chief's Fund

Mable Henderson Wallace
Elizabeth Evans
Robert Earl Henderson
Joseph P. Henderson

General

Mable Henderson Wallace
Lee Henderson
William E. Evans
Charles G. Henderson
Charlotte G. Turner
Ronald Henderson
Ruth M. Maples
Mora M. Hartley
Robert Earl Henderson

A reminder: Please wear some Henderson item whenever you attend a function. Your name badge would be best because it identifies you by name and as a Henderson, but a piece of tartan, a pin, or other Henderson jewelry will do. The Land's End Henderson Tartan Flannel Shirts looked great at the AGM.



Order Form for Your Clan Henderson Name Badge

Please submit your order to:

George C. Henderson
Clan Henderson Society
6367 Platt Springs Road
Lexington, SC 29073

Please use this name on the badge: _____

Additional names: _____

My Address: _____

Enclosed is my check for \$10.00 times the number of badges requested.

My choice of background color: ☐ White ☐ Gray (Black Letters only)

Events continued from page 21

- 12 Celtic Heritage Fair
City Hall, Warren, OH
- 12 Southern Vermont Highland Games
Wilmington, VT
- 12-13 Athena Caledonian Games
City Park, Athena, OR
- 18-20 Columbus Scottish Festival
Columbus, IN
Carol Maley (317) 449-8260
- 19 Orillia Scottish Festival
Couchiching Park, Orillia, Ontario
John Henderson (613) 273-2791
- 19 Festival of the Tartans
New Glasgow NS
Cairns Henderson (902) 429-1114
- 19 Pikes Peak Highland Games
Colorado Springs, CO
Joseph McEldowney (303) 690-2586
- 19 Portland Highland Games
Gresham, OR
- 19 Rockford Games
Memorial Park, Rockford, IL
- 19 Scottish Festival
Incline Village (near Lake Tahoe), NV
- 19 Ft. Edmonton Highland Games
Edmonton, Alb, Canada
- 26 Indiana Highland Games
Zollner Stadium
Fort Wayne, IN
- 26 Barrie Highland Games
Barrie, Ontario
* John W. Henderson (613) 273-2791
- 26 Glasgow Lands Scottish Festival
Blandford, MA
- 26-27 New Brunswick Highland Games
Fredericton NB
Cairns Henderson (902) 429-1114
- 26-27 Virginia Scottish Games
Alexandria, VA
- 26-27 Pacific Northwest Games
King County Fairgrounds
Enumclaw, WA
- August (an Lunasdal)
- 1-2 Glengarry Highland Games
Maxville, ON
- 2 Pipers Picnic
Earlton NS
Cairns Henderson (902) 429-1114
- 2 Scottish Day
Red Lodge Festival of the Nations
Red Lodge, MT
- 2 Spokane Highland Games
Interstate Fairgrounds
Spokane, WA
- 2 Tam O' Shanter Games
Stonehill College
Easton, MA
- 2 Detroit Highland Games
Ford House, Grosse Pointe Shores, IL
- 9 High Desert Celtic Festival
Crooked River Park
Prineville, OR
- 9 Central New York Scottish Festival
Syracuse, NY
- 9-10 Rocky Mountain Highland Games
Highlands Ranch, CO
Joseph McEldowney (303) 690-2586
- 16-17 Myrtle Creek Celtic Highland Games
Millsite park, Myrtle Creek, OR
- 16 Maine Highland Games
Brunswick, ME
- 23 Quechee Scottish Festival
Polo Field, Quechee, VT
- 23 Amherst Scottish Festival
Amherst, NY
Gary Henderson (716) 743-8102

Chief of the Name and Arms of Henderson

Dr. John William Philp Henderson of Fordell

"Rosyth" 7 Owen Street
Toowoomba, Queensland 4350
Australia

Chieftain

Alistair D. Henderson, Younger of Fordell

125 Annie Street
Torwood, Queensland 4066
Australia

High Commissioner for North America and Chieftain

Claude A. Henderson, FSA Scot

10188 Ben's Way
Manassas, Virginia 20110
USA



"Virtue Alone Ennobles"

Clan Henderson Society of the United States and Canada



Cottongrass

Officers

President

Editor, An Canach

Russell L. Henderson
8500 Wendell Drive
Alexandria, VA 22308
(703) 780-1068
EdAnCan@aol.com

Vice President

Danny L. Henderson
4236 Asherton Drive
Charlotte, NC 28226-7988
(704) 543-0833
DLHend@aol.com

Vice President — General Counsel

David S. Henderson
PO Box Drawer U
New Bern, NC 28563
(919) 637-5266

Secretary

Harry J. Keifer
4511 Ridgeland Drive
Lilburn, GA 30247
(770) 925-9015
FLSCOT3860@aol.com

Treasurer

Christi A. Heston
3 Eastbrook Court
Stafford, VA 22554
(540) 720-6055
CAHeston@aol.com

Past President

Claude A. Henderson, FSA Scot
10188 Ben's Way
Manassas, VA 20110
(703) 335-5070
ChieftainH@aol.com

Appointed Officials (Oes Dana)

Clan Piper

Kyle Henderson
604 Kirk Road #13
Decatur, GA 30030-4586
(404) 373-1778

Clan Genealogist

Dr. Horace Loftin, FSA Scot
218 Greenwood Drive
Panama City, FL 32407
(904) 235-2984

Clan Chaplain

Douglas C. Henderson
PO Box 11
Newport, NC 28570
(919) 223-4457

Clan Bard

Neil Henderson
244 Brookhaven Drive
Elk Grove Village IL 60007
(847) 439-2228

Head of the Bodyguard

Rex Maddox
7504 Range Road
Alexandria, VA 22306-2422
(703) 765-8819
HENDBDYGD1@aol.com

Historian — Archivist

Elizabeth P. Gay
5028 Sylvester Highway
Moultrie, GA 31768
(912) 782-5674

Quartermaster

Warren C. Henderson
457 Durden Road
Prattville, AL 36067
(334) 361-7497
ancanqm@mont.mindspring.com

Northeastern Region

(CT, MA, ME, NH, NY, RI, VT)
Paul Roy Henderson
325 Almond Road
Box 64A R.D. #2
Hornell, NY 14843-9613
(607) 276-6888

Mid East Region

(DE, MD, NJ, PA, VA, WV)
Lee H. Henderson
437 Fairtree Drive
Severna Park, MD 21146
(410) 647-3160
75204.1361@CompuServe.COM

Southeastern Region

(FL, GA, NC, SC)
George C. Henderson
6367 Platt Springs Road
Lexington, SC 29073
(803) 359-1568
CANACH5@aol.com

Canadian Region

John W. Henderson, BA FSA Scot
27 Rideau Street, Box 213
Westport, Ontario
Canada K0G 1X0
(613) 273-2791
j_h_can@mail.peterboro.net

Great Lakes Region

(IN, IL, MI, OH, WI)
Douglas W. Henderson
3740 W. 179 Street
Cleveland, OH 44111
(216) 476-8530

North Central Region

(KS, IA, MN, MO, ND, NE, SD)
Derl Henderson Barnett
Route 3
Osleola, MO 64776
(417) 646-2407

Mid South Region

(AL, KY, MS, TN)
Thomas P. Henderson
513 Novatan Road
Mobile, AL 36608
(334) 649-8072
THMIDSOU@aol.com

Far South Region

(AR, LA, OK, TX)
David A. Henderson
7302 East 77th Court
Tulsa, OK 74133
(918) 250-3575

South West Region

(AZ, CO, NM, UT)
Robert H. Henderson
2730 El Rancho Drive
Loveland, CO 80538
(970) 663-3773
RHHScot@aol.com

North Pacific Region

(AK, ID, MT, OR, WA, WY)
Thomas L. Henderson
32614 Locke Drive S
Roy, WA 98580
(206) 843-1269
tlhenderson@worldnet.att.net

South Pacific Region

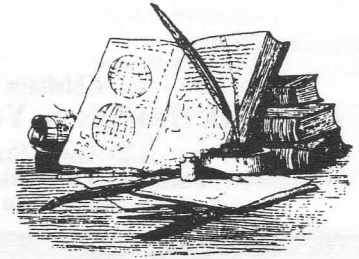
(CA, HI, NV)
Larry Mae Phillips
1005 Waterbrook Court
Santa Rosa, CA 95401
(707) 528-9892

Youth Activities

Deanna Weymuth
3700 N.W. 60 Terrace
Kansas City, MO 64151
(816) 741-6776
dew@sound.net

AFTERMATH

There is a land across the ocean,
Whispering to my restless soul,
Beckoning me to lonely islands,
Where angry billows roll.
We stand upon the cliffs and weep,
For people replaced by sheep.



There is a land across the ocean,
Of silvered lochs and mountains steep,
Where deep rivers ripple over ancient rocks
And arch-backed salmon leap.
We stand upon the banks and weep,
No one sees the salmon but the sheep.



There is a land across the ocean,
Of heathered hills and rowan berries red,
Where, on green, brackened braes,
Free men once fought and bled.
We stand upon the lea and weep,
The only ones now free are sheep.

by Neil Henderson © Mar. '96

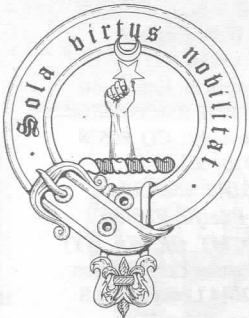
Do you want to join Clan Henderson, change your address, or renew your membership?

Membership information is available from your Regional Commissioner

or from the Secretary, Harry J. Keifer, 4511 Ridgeland Drive, Lilburn, GA 30247

An Canach is sent to members quarterly.

**Note: New
Address**



An Canach
Clan Henderson Society

8500 Wendell Drive
Alexandria, VA 22308-2158

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